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Book Reviews.

Ezechiel-Studien. VON DR. DAVID HEINRICH MÜLLER, Ordinary Professor
an der Universität Wien.

The first of these studies, which are five in number, offers a few suggestions about the origin and interpretation of the vision of the chariot. Like the vision of Isaiah, by which it has been plainly influenced, it is dependent on the vision of Micaiah ben Imla (1 Kings 22:19). It was the Israelitish seer at the court of Ahab who first beheld God as a king seated on his throne with his court around him. The chariot as described in chapters 1-3, came not from the mountain of the gods in the north, as is now usually supposed, but from the temple in Jerusalem. The variations characteristic of the second phase of the vision (chapters 8-11) are partly due to the prophet's desire to correct and explain, and partly to the altered position in which the chariot is seen. The second study, "the sending of the prophet" calls attention to the frequent recurrence in Hebrew literature of the thought that the prophet is sent of God. So Jeremiah (1:7), Isaiah (6:8), Samuel (1 Sam. 16:1), Gideon (Judges 6:14), Moses (Exodus 3:10). This stereotyped phraseology, it is thought, may throw light on the difficult words (3:6). Professor Müller translates: "If I had not sent thee unto them they would obey thee;" and he supposes the meaning to be that Ezekiel's mission as a prophet would prevent a favorable reception on the part of Israel. The third study is a clever and interesting attempt to show that chapters 3, 18 and 33 supply an example of the artistic elaboration of an idea. The figure of the watchman on the tower, for instance, is wrought out from a meager outline (in 3) into a finished portrait (in 33). The fourth study endeavors to trace a prophetic scheme in several of the individual prophecies; and the fifth points out several curious parallels between Hebrew and cuneiform literature. Although some of the facts adduced by Professor Müller hardly seem to warrant the conclusions drawn from them, for instance the parallel between Gideon and Moses and the passages quoted from the Assyrian inscriptions, these learned and suggestive "Studies" are an acceptable addition to Old Testament literature.

W. TAYLOR SMITH.

Studien zum Buche Tobit. VON DR. M. ROSENMANN.

The composition of this interesting and valuable Jewish tale is dated by the author of these studies as early as the second century B. C. The reasons assigned in support of this view and against the theories of Grätz, Rosenthal, Neubauer and others which put the work after the commencement of the